



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

Good news from a Bush Meeting.

MARYLAND.

Shippensburg Circuit, Dec. 3, 1832.

To Rev. Eli Henkle, President Md. Conference.

Dear Brother,—You remember that this meeting was to have commenced the Friday after our last quarterly meeting. We repaired to the ground, and on our arrival, found six tents, a good stand, an altar, mourners' benches, a quantity of split rails for seats, and three fixtures for burning pine knots, with lamps and oil for lights—the latter for the use of the stand. Brothers Sexsmith, Dorsey and Myers, with myself, were all the preachers and exhorters that laboured on the ground; and, glory be to our good God! that He did "not despise the day of small things."

I can truly say, that it was one of the best meetings I ever attended. The society in our fellowship in this place was only eight in number; and these were much persecuted, not only on account of their reform principles, but also for their uncommonly lively and zealous devotional exercises. Their shouting and praising were called by the passive formalists, "wild fire." It is true there is much danger in extremes, especially when our fire becomes so tame that it goes entirely out; or becomes lukewarm, and therefore hateful in the sight of God. We came "together with one accord," strengthening each other's hands, and encouraging each other's hearts in the work of the Lord; and His presence was signally manifested amongst us from the commencement. Bro. Myers opened the meeting; and we heard "the shout of the King in the camp." Some cried aloud for mercy. On Saturday morning, during our prayer-meeting, the heavens were opened, and sacred bliss descended upon our souls. From this period great grace rested upon us—and the meeting continued with little intermission in the altar, throughout day and night. On Saturday night, several found the Lord in the pardon of sin; and on Sabbath the mighty power of God accompanied the preaching of the gospel of Christ. A number of heart broken penitents presented themselves as subjects for the intercessions of the people of God. Prejudice that moment fell like Dagon before the ark. Now it was that some of our former brethren, who had considered us as backsliders, came forward to our help, and the help of the penitents. I invited all who loved the Lord to unite in the work. When our old-side friends, as also the United Brethren present, heard the invitation, they with melting hearts and weeping eyes went heartily to work, and continued to labour most faithfully to the close of the meeting. O this was a glorious day, and there followed an equally glorious night to many precious souls. On Monday the cries for mercy became great and general; and the power of the Lord was signally manifested to heal the broken-hearted.

We informed the people, that we thought of breaking up the meeting on Tuesday morning; but so mightily did the power of grace prevail on Monday night, that on Tuesday morning we all agreed to continue another day. On Tuesday some fell to the ground like men shot in battle, and afterwards arose, praising God for pardoning grace. See what great things arose out of our unpromising and small beginning!—We had a glorious parting scene—there were about 40 converted at this meeting, glory be to God!

The class at the Union meeting-house, 6 miles from Concord, and near the camp ground, now numbers *thirty-two*, and is in a growing state.—One obtained the pearl of great price on my last round. I held a two-days' meeting in Waterford, 10 miles from Concord. On Sabbath we had a good love-feast, and at night the Divine power was present. I then invited those who were disposed to unite in fellowship with us to come forward—three from the Methodist E. Church, and three new converts availed themselves of the opportunity. An aged female at my last appointment fell on her knees and cried in broken hearted accents, "Lord have mercy on me." After preaching, I encouraged her to look by faith in Christ for a present salvation, and after a short time her countenance changed most sweetly, and whilst singing one of the songs of Zion, she arose shouting glory! glory!

The Lord is working with us in many places. At Strasburg there were 5 or 6 earnest seekers. But there are several places where Satan seems to hold a controlling influence over the hearts of many. But we will continue to preach, exhort and pray, until the salvation of our God shall come out of Zion. We hope to have Satan bruised under our feet shortly. Yours, &c.

HUGH DOYLE.

For the Methodist Protestant.

NEW YORK.

New York City, Dec. 22, 1832.

Dear Brother,—I send you the Constitution of our Education Association, and the Address of the Board of Directors, which please insert in the Protestant. The whole has been commenced under the most favorable circumstances. I am informed that several young men of promising usefulness, are preparing to enter our school, and as far as opportunity has enabled me to judge, the Institution will meet with the approbation of our brethren, both ministers and laity, within the bounds of this Conference.

The work of God is steadily progressing in Broom-street. Since last Sabbath, fourteen persons have professed religion. Nearly all our prayer meetings afford pleasing evidence of God's willingness to save. Twenty members have been added to this church in two months; many others are waiting to follow their example; among these are some young men upon whom the church may look in hope of future usefulness. Upon this work of grace, I offer two remarks, which are worthy of note: 1st. None

have professed to find pardon but those who came openly and publicly to receive the prayers and instruction of Christians. 2nd. All that have thus come profess to have found peace, except one or two, who came forward the last evening. This work commenced as usual among a few members of the church; who have made up their minds to spend this winter in working for the Lord.

Brother Snethen is labouring with all the zeal and animation of youth; preaching three times on Sabbath, once or twice in the week, and lecturing before the Education Association on Ancient Geography and History, in connection with the study of the Bible. His lectures are well attended and his hearers are increasing.

Brother Snethen was invited by Bro. Piercy to attend his quarterly meeting last Saturday and Sunday, at West Point, where we have an interesting society. At that meeting they enjoyed a refreshing season; souls were converted, and the interests of our cause advanced.

Yours, &c. IRA A. EASTER.

For the Methodist Protestant.

TENNESSEE.

Civil Order, Dec. 7, 1832.

Mr. Editor,—Our Annual Conference is now in session at this place; and I have hopes of an interesting result. Our cause is on the advance, and promises perpetual progression. You will no doubt be very soon furnished with the official minutes, which I think will be interesting to the friends of our church in every section of the work.

Our Conference is filled with itinerant preachers of respectability, and our lay representatives are amongst the first in the community for talents, integrity and respectability. We have members from Kentucky, Alabama, West, East, and Middle Tennessee, at this Conference; and their reports are of a cheering character with regard to our prosperity and prospects. The number of circuits is increased much beyond expectation. Thanks be to God! the cause of God and His Christ is spreading, whilst that of Religious Liberty is also extending. These seem to flourish together wherever they are untrammelled by fetters—whilst in many places the power of Divine grace bursts the bands asunder, which have too long held many in vassalage to clerical supremacy. May the God of all grace grant that the dawn of that day may soon appear, when bigotry, prejudice and ignorance shall be banished from the Christian world!

Yours, &c. JAMES WILLIAMS.

For the Methodist Protestant.

GEORGIA.

Covington, Dec. 1832.

Dear Brother,—Our prospects are still flattering—we have a regular increase in our societies. Our borders are enlarging. There have been some more churches formed since I last wrote you.

Yours, &c. AARON G. BREWER.

For the Methodist Protestant.

CIRCULAR,

To the members of the Methodist P. Church, within the bounds of the Genesee District.

Dear Brethren,—Agreeably to a resolution of the Genesee Annual Conference of the Methodist Protestant Church, at its late session, it has become my duty, as Conference Steward, to address you upon the subject of the support of our Itinerant Preachers and their families.

Your Conference Steward feels himself much embarrassed in the prosecution of the task assigned him. Not willing however to be considered an unfaithful steward, he attempts, though with much diffidence, its execution.

Upon examination of the Constitution and Discipline it will be found, that an allowance is fixed to ministers, preachers, their wives and families, in the employ of Annual Conferences, but no provision for the mode of raising this allowance. It is true that the Discipline makes it the duty of stewards to use all proper means to induce our members and friends to be liberal in their contributions; it likewise requires of class leaders to receive what the members are willing to give, and pay the same over to the stewards: it recommends in addition, that there be Preachers Aid Societies established in each circuit and station, for the purpose of assisting to make up said allowance to ministers, preachers, their wives and families. Each Annual Conference is invested with power to make rules and regulations for defraying the expenses of the itinerant ministers and preachers, and raising the amount of their salaries; and in order fully to effect this, to organize a benevolent society, having for its object the relief of superannuated itinerant ministers, &c. Finding provisions so full and explicit, your Conference Steward is of opinion that if the Conference from which has devolved the present duty had have fulfilled the requirements of the Discipline, and had Circuit and Station Stewards have done their duty as recommended and enjoined by the Discipline, all necessity for this address would have been obviated.

It was when your Conference Steward made to the Conference the annual report, that he discovered there was a failure somewhere. Now, the question was, where did it lie, and what was the proper remedy for the evil. In conformity to a regulation of the Discipline, the general exhibit of the Conference Steward should have been published; then every member would readily perceive that there existed a serious deficiency somewhere—and that not very far from home. When making settlement with the preachers, according to Discipline, your Conference Steward required of each the amount received for services, he found that some had not received more than sixteen dollars, and but one who had received the full disciplinary allowance—and that upon averaging the whole amount of receipts, it was shown that the preachers had not received one half of their salary. Upon inquiry as to the amount each preacher had brought up to Conference as conference collections, there were but two who had brought such collection! Upon inquiring the reason of the neglect, and why the amounts were not greater, the answer was, that the stewards of the respective circuits and stations had not presented them with more than handed in. The cause of this, no doubt, was because the members and friends had neglected to furnish greater contributions. To arrive then at the primary and true ground of deficiency, it appears that the sole and only rea-

son for the great falling off in collections for the maintenance of the preachers, was in the small contributions of the membership.

Having briefly hinted where the failure doubtless existed, your Conference Steward now comes to the question, *what shall be done to remedy the evil?* If the precepts contained in the discipline regarded, and the generosity of our friends exercised, do not secure the accomplishment of the object, the next question is, what will? To answer this latter, requires reflection and experience. I therefore shall omit attempting to propose any plan upon the subject, but leave it to the wisdom of the Annual Conference to provide—recommending that the members instruct the representatives accordingly. But I am far from thinking that the provisions of our excellent discipline are inefficient, if fully carried into execution, in providing for the support of the preachers. I am slow to believe that the generosity of members and friends if they be properly solicited, would be inadequate to the full accomplishment of the benevolent designs in this respect. Now to effect this desirable object, every officer of the church must be faithful in the performance of his duty, and our members be liberal in their contributions and subscriptions.

The question then is, how shall the last proposition—the remedy—be brought about? I answer, by having faithful officers, and liberal members. Let us then commence where we think we have detected the deficiency. First, brethren, fail not to choose good class-leaders—those who are spiritual and faithful; if such be gained they will induce the brethren to be faithful, charitable and liberal—faithful to attend class and prayer meetings and liberal to support the church and preachers. Your Conference Steward would say to the class-leaders, that he considers the rules of discipline sufficient for the purposes aforesaid; and that he regards class meetings as one of the best features in our economy, and doubts not but that they will contribute more than any one other means to increase our numbers and preserve and promote that union of effort and feeling which shall happily distinguish us as a people. As long as we, as a church, are united and are increasing in numbers and strength, and each leader and class do their duty, there will be no failure in supporting the preachers.

In view of this I would remind those who are leaders of meetings productive of so much good that there are great responsibilities resting upon them. They are required by the discipline, to see each person in their class at least once a week, in order to inquire how their souls prosper; to advise, reprove, comfort and exhort, as occasion may require; to attend punctually themselves to the means of grace, and to promote the spiritual, temporal and eternal interests of those committed to their care; also to receive what they are willing (ought) to give to the poor, and for the remuneration of the preachers: to attend the Quarterly Conferences, to pay over what they may have received. Dear brethren, have you attended to the above precepts? they are all found in the discipline. If you have, then are your classes healthful, spiritual, faithful and liberal—and your Conference Steward shall expect to be enabled to present an exhibit to the next sitting of our Annual Conference full and complete, and not meagre, as the last. If for stewards you select faithful, influential and business men—as also of like character, all other officers—all these will be easily accomplished. And to the stewards, your Conference steward would

say, much depends upon the faithful discharge of the several duties devolving upon you—if they be efficiently attended to, there will be found to be no lack in receipt of funds for the support of the preachers. And he has no doubt but that when upon review of the matter you see what will be the desirable result of the punctual performance of class-leaders and stewards' duties, you need not be reminded of them.

The record exhibits this fact, that in those places where the church has had faithful officers, the church has prospered the most. One failure on the part of stewards has come under my notice, which is, that they do not use all proper means to induce greater liberality on the part of members and friends, in their contributions. The Discipline provides that Stewards "use all proper means to induce the members and those that sit regularly under our ministry to be liberal in their contributions." It is common for Stewards to present a subscription paper to a person, thinking this is "using all proper means;" but I think, that according to the spirit of discipline, they would be warranted in the use of other means to induce liberality—such as setting forth the circumstances and necessities of the preachers; the necessity of supporting the gospel and the benefits arising therefrom; the effects of small subscriptions—their influence upon persons to whom the paper may subsequently be presented, suffering no one to subscribe until they caution him against contributing to suit convenience, or in accordance with custom, or fashion, without self-denial or sense of duty or obligation, repeating to him one or more of the following passages of scripture, 2 Cor. ix, 6, 7. Gal. vi, 10. 1 Tim. vi, 17, 18, 19. Heb. xiii, 16, 1 John iii, 17. Prov. 11, 25, 26, xvii, 8. There is one more point I would recommend, that is, fail not to collect the subscriptions in due time; punctuality is necessary in all business.

To ministers and preachers having charge of circuits and stations, I would say, much depends upon the punctual and faithful discharge of the several duties that devolve upon you, both from the word of God and our code of church laws. You must consider that you are servants of the Most High, as well as of the church; therefore to serve both—and I may say the world—you must persevere. If you should grow weary in the work, sinners would become hardened, and the spirit perhaps take its everlasting flight; your faith become weak and your labours useless—the deplorable result of which will be, that the church would become cold and languid, her officers remiss, her members lukewarm, and the cause of Zion would bleed—and the same scanty exhibit of receipts would be presented by your Conference Steward as formerly. It is highly necessary that frequent interviews be had with the members. It should be seen that the officers are acquainted with, and discharge their several duties, in order that our church should not be subject to confusion through ignorance or inattention—especially members received from the M. E. Church as their not having been accustomed to self-government, some of whom are unacquainted with their privileges and duties, and therefore need instruction.

There is another matter to which I would request attention, and to which my mind was directed by an apparent deficiency, owing to a want of proper knowledge in some parts, at the late conference—which is, the mode of conducting elections of delegates to the Annual Conference. I would merely observe that the mode is fully indicated in the discipline; a proper ob-

servance of which would greatly facilitate operations in this respect. Wherein would our church government be preferable to that of the Methodist E. Church if the privileges secured to us be not exercised?

I think I have shewn in some degree where the deficiency in making up the allowance to ministers originated; and if the few hints herein presented be fully acted out, the whole allowance will be realized.

Your Conference Steward would bring before your notice the Home Missionary Society, instituted by our Annual Conference at its late session—which has for its object the support of the President also the Missionaries it may employ; who are authorised and solicited to organize auxiliary societies, in circuits and stations, with the consent of those in charge. The President and Missionaries travel extensively to form new societies—and it is proper and necessary that they be sustained in the work—the allowance to them being the same as to other itinerants.—Should there be a surplus of funds it goes to making up deficiencies that may occur upon circuits and stations. The cause of Protestant Methodism would suffer greatly if we have not an efficient President—therefore, seeing the great benefits that must accrue from such an officer, you will doubtless contribute liberally to sustain the institution.

In conclusion, your Conference Steward would beseech and pray you to love one another with pure hearts fervently, and to "live in the unity of the spirit in the bonds of peace."

EDEN FOSTER.

Batavia, Dec. 1832.

ECCLESIASTICAL.

For the Methodist Protestant.

CLOSING THOUGHTS ON ANARCHY.

Dear Brother,—A few additional reflections on anarchy, I hope will close my papers on that unwelcome subject.

When power is confined in the hands of a few kings and nobles, the claim is soon set up, that those high dignitaries can do no wrong; and from their decision there is no appeal. Let power be deposited in the hands of a few ministers, and mankind are confidently told that they are divinely authorized, and that to inveigh against any of their canons will incur fearful penalties. Diffuse the power, then, through the community at large, and what is the result?—Soon you hear, in effect, that the popular decision is infallible: that the voice of the people is the voice of God; and if you presume to question their claim, through the medium of speech or the press, the people, too, will have their gag law, to put you to silence. They will probably say, we have a law prohibiting any complaints or arguments against any part of our official doings, or we shall be disgraced and ruined by the tumults of opposition.

Well, suppose we have a law of the church prohibiting all public notice of her official acts, will ignorance and passion be put to silence? Is the public press the only vehicle of these evils? May they not operate with equal violence in her Conference chambers, and in her modes of official prosecution? Then if liberty of the press must be denied, ought not annual conferences and church prosecutions to be prohibited for the same reason? The truth is, men ought to be held accountable for the wrong exercise of their passions, and culpable when convicted of criminal conduct, but not to have their liberty taken

away by law, for fear they should abuse it. The church must not assume authority to forbid with penal sanctions all public objections to any part of her official conduct. And as to the limitation of the time when an individual is permitted to speak, suppose he should have a complaint against the official doings of an annual conference, and should think it important to guard the church against such incorrect sentiments, or unconstitutional proceedings,—must he wait seven years, till the General Conference act officially on the case, before he dare presume to offer an argument, or to suggest a doubt?

The freedom of public investigation is essential to the welfare of all communities. It restrains monarchs from going the full length of their chain; it keeps aristocratic nobles and priests from increasing the weight of the public burdens; and it prevents republics from running into anarchy, and thence into despotism.

It may be said, there is no need of this general liberty of the press in popular governments, because here the majority rules, and the majority ought to rule; but let it be considered, that if you put the majority of a nation, or of a church into independent authority, you establish an absolute aristocracy, and the minority may be as greatly oppressed, and as entirely deprived of their rights, as if they were under an unlimited monarchy. A free government is one, under which the minority have as free a use of speech and the press, as the majority themselves have. When an official act is done, its authors have a free use of the press, to offer as many public arguments, in its favor as they please; but the minority must hold their peace: for them to speak, would be to inveigh against our discipline, or to condemn our government. But suppose they speak without contempt, abuse, or revilings; suppose they only enforce their complaints with clear arguments, and just expostulations;—must they be put to silence by excommunication, because the matter has been established by the official power of the majority?—And suppose, too, that their complaints are not against official doings which violate its constitutional provisions;—must they still feel the strong arm of ecclesiastical expulsion?

Anarchy,—anarchic,—anarchial. What do these words mean? They mean "want of government,—confused,—without rule." Now though there may be no tendency to this in a system, yet if official or judicial bodies under it act without rule, and even in opposition to constitutional law, what is this but anarchy? If we have a constitution, and then officially act, sometimes independently of it, and sometimes in direct opposition, what is this but 'confusion' and 'want of government?' And if individual ministers or members see, or think they see, danger arising from such circumstances, to the harmony of our connexion, or the perpetuity of our institutions, must they be silent from five to seven years, till the General Conference shall take the matter into consideration? Shall we be told from the chair of authority, that the only time and place to discuss such subjects is on the floor of the General Conference? Then who will not say of us, ye show that you are the children of your fathers: they killed the prophets, and ye build their sepulchres. They expelled ministers and members for publicly offering arguments against their official proceedings, and ye call for a rule whereby you may be enabled to do the same thing.

That ministers and members are not publicly to discuss matters belonging to their own church—not to examine the principles, or to offer ob-

jections against any official acts of their own denomination—I consider one of the greatest absurdities of the ecclesiastical world. If such a liberty be allowed, say some, it will excite the angry passions. But if such an argument as this be allowed, it will conclude against all public investigation throughout the Christian world. When our church argues against the sentiments and doings of another, will not this excite the angry passions, and impede the progress of religion, as much as when our own affairs are examined? Yet each christian sect thinks itself at full liberty to carry on public controversies with other churches. We only want a law to hunt out the heretics of our own denomination! Contempt, abuse and revilings, may pass with impunity when they only war with christians of other communities; but any thing which might possibly excite them among *ourselves* must be unchristian and dreadful! Such is the language of "narrow hearted bigotry," in every denomination; and no people can avoid it without a firm resolution to suppress the sectarian spirit in themselves.

By what rational or scriptural argument can it be made appear that I have not as good a right to question the propriety of, and to exhibit reasons against, a rule of discipline in the Methodist Protestant Church, as a rule of discipline in the Methodist Episcopal Church? Will it be urged that we have bound ourselves by stipulation? Then we are to take for granted, it seems, that the ministers and members of all churches have entered into a solemn league and covenant, that they will be sectarian bigots to the end of the world. When I was a member and minister of the Methodist Episcopal Church, I took the liberty to think, that the name of *methodism* was not of itself a sufficient demonstration, to hush all inquiry, and to silence every other argument. For this I was long suspected, as not being "sound in the faith"—not "heartily in the cause"—not "a *methodist*"—not "a friend to the work"—not "full blooded!" And now, it seems, if I use the same liberty I did then, and show any other disposition than to "go the whole hog," and to vindicate every thing belonging to our special *selves*, (anarchy and all,) or at least to "be silent in the matter," lo, and behold! I am exactly in as great danger of becoming *unpopular* among my own people, as I was in former years. It is supposed I am very imprudent, do not sufficiently study human nature, and do not accommodate myself to it; and if I will go madly on, I must take the consequences: I shall please no party, and will be permitted to fall into great neglect, and indifference, if not even into utter contempt.

These alarming consequences I have considered; and that too, many years before I was a member and minister of the Methodist Protestant Church. I have not been so inattentive to passing events, as not to know that I have been long viewed as an eccentric metaphysician, and a restless spirit, who cannot agree with any people, nor be satisfied with any system. The Roman Catholics of Cincinnati say, it is difficult to determine what I believe. I will tell them and my other brethren together: I believe sectarian partiality has for centuries been a heavy curse upon the world; and that this narrow, selfish, biting spirit, is not a little better in men who call themselves Methodist Episcopalians, or Methodist Protestants, than in those who call themselves Roman Catholics.

When it is suggested to me at any time, that I have given just cause of offence to Jew or Gentile, I immediately begin to inquire whether

I have done so or not; and this inquiry is accompanied with great solicitude and anxiety: if it appear probable that I have given just cause of offence, this produces a depth of grief which weighs me down to the earth, accompanied with an inexpressible solicitude to learn how I can counteract the injury, and give satisfaction to the party aggrieved.

But when I consider the partialities of sectarists; the fluctuations of public opinion; the whimsical changes in the great law of fashion; the blind passions of the multitude; the emptiness of vain glory; the fickleness of human friendship; the cunning management of politicians; the transient bubble of applause from their followers, and the studied craft whereby parties are arrayed in hostile conflict, and popular delusions kept alive in the world; I am constrained to believe with abiding conviction, that it is my duty to be unpopular, and to pursue the same unpopular course as long as I live. This may be imputed to selfishness, or haughtiness, or tyranny, or knavery, or obstinacy, or any thing else that free agents are pleased to imagine. If these evil things are in me, I hope I shall find them out, and shall be willing to sacrifice them at the feet of that great and only Potentate, who is able to save to the uttermost, all those who come unto God by him.

A. SHINN.

Pittsburgh, Dec. 19, 1832.

For the Methodist Protestant.

IS FAITH A VOLUNTARY OR INVOLUNTARY PRINCIPLE?

Mr. Editor,—This is a question of infinite moment to every rational immortal, and therefore, accountable being: for as a man's belief must in the very nature of things be supposed to exert a considerable influence over his character, if he cannot avoid believing or disbelieving the record God has given of himself,—his moral perfections and administration—concerning the Redeemer, his person and offices—concerning the Holy Spirit, its character and influence—concerning man, his obligations to God himself and his fellow creatures, his fall and recovery—the terms of salvation—the motives to holiness, &c. &c.—the same fatality may also, attach to his conduct, and thus all the evils which exist in society may be traced to a cause for which man is as little responsible, as he is for the complexion of his countenance, or the organization of his animal frame. We are led to agitate this deeply interesting question, in religion and morals, from various and serious considerations. It seems to be a favorite theme with fanciful genius, that a man's belief partakes neither of good nor evil, because he is driven to it by the force of circumstance he cannot influence or control. This at least (in our opinion) in the unavoidable conclusion to which all are necessarily driven who conceive that "faith is an involuntary principle." We flatter ourselves that we perceive the fallacy of a sentiment so unevangelical, and for which it does seem not one solid argument can be adduced. It is evident to the most superficial observer, that a sentiment like this, if believed, and acted out will lead to the most pernicious consequences. It evidently proceeds upon the principle, that the Father of lights has left man without an authoritative revelation of his will: for, surely if he has given such a revelation we must be bound to believe it, since that merciful Being could not have interposed so ineffectually as to leave us without the means of determining, whether

or not he has spoken to us. *It is not in religion as it is in science.* In the latter case, if simple ignorance can be overcome, belief is as certain as the evidence upon which it is founded; but, in the former case, *the moral bias of the heart* will most materially affect a man's belief. But it stands to reason, that the great realities of divine truth are precisely the same, whatever doubts or obscurity may be thrown over them by the corrupt tendencies of a depraved spirit. God has placed every man, upon whom the light of the gospel has shone, in a situation in which he may reach a firm and satisfactory belief, and if under these circumstances, men rush headlong to destruction, they will find at last, their favorite, fanciful, yet deceptive theories of modern philosophy (falsely so called) will not screen them from condemnation. It is clear from the whole tenor of revelation, that men's religious principles depend much upon themselves: that they are at least in a great measure voluntary must be allowed by all. The lover of truth will not be left to dangerous and fatal errors. *"He that followeth me shall not walk in darkness, but shall have the light of life."* And *"if any man will do the will of God, he shall know of the doctrine whether it is of God."* Ignorance, error, and unbelief most generally proceed from want of love to the truth—from pleasure in unrighteousness—from hatred of the light—and under these circumstances, it is a crime not an excuse. *"If (says Christ) any man will do the will of God,"—But what is God's will? "That we believe on his Son Jesus Christ."* But if "faith is an involuntary principle," it follows of consequence, that our not receiving or believing the record God hath given of his Son, must arise from the want of testimony, or the powers of examining and determining in view of this testimony,—in either case man stands absolved from guilt. Let us take heed that no man deceive us—that we do not deceive ourselves, for the heart is deceitful above all things. It has recourse to various subterfuges and refuges of lies. In the choice of religion we must be careful to stand aloof from prejudices, connexions, and worldly interests, that would warp our minds and render them impervious to truth. The entrance of God's work giveth light. It speaks plainly, powerfully and intelligently. Is it not because men do not, but because they will not see—understand, and realize the force of God's testimony. *"This is their condemnation, that light (truth)—and that truth clear as the meridian sun) has come into the world, but men love darkness (error) rather than light, because their deeds are evil."* Faith then is not founded on the wisdom or testimony of man, but on the testimony of God. Mark the positiveness of Christ: *"Believe me, that I am in the Father,"* not in the absence of clear and palpable evidence,—but *"if ye will not believe me when I say, that I am in the Father, and the Father in me, believe me for my works' sake."* Now if "faith be an involuntary principle," then would these men have believed, for they had evidence from heaven, earth and hell in confirmation of the Messiahship of Jesus, and yet they voluntarily resisted the force of divine testimony—taking "pleasure in unrighteousness, and not in the truth." Faith has at least, as much to do with the moral as with the intellectual portion of our nature. In order to its existence, the heart must be affected. This we may gather from many parts of the Scripture—I refer only to two or three. In the tenth chapter of the Epistle to the Romans, and the tenth verse we read. *"With the heart man believeth unto righteousness."* So that

we see, a believing unto righteousness is not complete and entire, unless there also be the work of the heart. Again, we read Acts 8—37 the condition that was made before the church was baptized, *"If thou believest with all thy heart"* not putting only the faculties of the mind to believe this great matter, but exercising the affections of the heart at the same time. We also quote the passage already noticed. *"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."* And here it is, that man is undoubtedly accountable for his belief. If it were purely an intellectual thing—if it were merely matter of the understanding, it might not be so, but since the moral as well as the intellectual powers enter into the very nature of scriptural faith, we are well satisfied that man is so far accountable "that he that believeth not, shall be condemned" which would be wrong if faith depended altogether upon the nature of the evidence adduced and not on the act of the creature whose duty it is to hear, judge, determine and believe in matters connected with their present and future destiny.

W.

BAPTIST CAMP MEETINGS IN GEORGIA.

It is probable, that some of our readers might be gratified by a sketched account of the Baptist Camp Meeting in Elbert co. "Baptist Camp Meeting!" it may be exclaimed, "What! will the Baptists have Camp Meetings? Yes, the Baptist Saluda Association (in South Carolina) has been literally a camp meeting for many years; and the Baptists have grown into the habit of holding their union meetings in the style of camp meetings in different parts of the state. Camp meetings are also patronized in Virginia. I arrived on the camp ground Tuesday evening, and found the square pretty well filled with tents and tenants. The brethren were fixed to receive their friends, and such as came from afar to attend the meeting, and I heard no complaint of any one being neglected.

The appearances on Thursday night and Friday evening, were not very encouraging. On Friday evening, the effect was somewhat increased—and on Saturday, and at night became intense. The exercises of prayers and praises, were continued incessantly (because the multitude would not be dispersed) at the stage till the hour of 12 o'clock. On the Sabbath, the congregation was large and very attentive (except a few, who were gathered in little groups about the camp ground) though the effect did not appear so great. But in the evening (when the comers and goers were gone) it was requested, that all who wished to come forward to be prayed for, should be permitted to pass through the crowd, but the multitude pressed the closer; then it was stated, that all who desired to join in prayer, should bow where they were. At this moment simultaneously the whole congregation, (to the limit of the press) bowed! It reminded me of the heavy harvest falling before the scythe. That night witnessed a scene full of interest—the most full and lively sense of guilt and fear on the one hand, and of hope and joy on the other, produced the deepest prayers and highest praises till 2 o'clock Monday morning. About that time, the rain set in, which prevented any account of what God had wrought during the meeting. As to the order (in the absence of all effort to obtain it,) I think I never was at a meeting in the open air, where it was better, except what belongs to camp meeting scenery.

It may be asked, "How I liked it?" I never was prepossessed against camp meetings, only as they might be accessory to more evil than good! Could we have camp meetings with order, which would comport with the worship of God, I would patronize them with all my heart.

The Lord grant such seasons as would awe wickedness into silence even on camp grounds.
—*Washington News.* **JESSE MERCER.**



BALTIMORE:

FRIDAY, JANUARY 4, 1833.

In entering upon the publication of the third volume of this paper, the publisher is happy to know that the number of its contributors and patrons have considerably increased during the past year. With these contributors and patrons, the publisher feels that he is surrounded by "safe companions," because they are tried friends—feeling confident that the first will wield their pens for the prosperity of our infant Church, whilst the latter will gladly acknowledge their obligations for the varied pious, moral and intellectual efforts of the writers, and endeavour to reduce to practical effect, such improvements as bear the impress of truth and utility.

The course we propose in conducting the present volume, is that of impartiality towards every writer, *old and new*, whose productions in our judgment are calculated to promote the peace and prosperity of our Church, and which are evidently based on New Testament principles. No personal asperity, no infringement on the doctrines either of our Church as generally received, or our confederation as a Christian community, will be inserted.

The objects of this paper being to defend and maintain the doctrines of the Holy Scriptures as generally taught by the Messrs. Wesleys and Fletcher, and the principles of an equitable representation in the Church, as set forth by our leading writers and the General Convention which established the Methodist P. Church, our columns will always be open to the productions of those whose evident design is to facilitate, not to destroy these objects. Let none however, think that we believe our Constitution and discipline cannot be improved. We believe these are susceptible of improvement in many particulars: there are several rules which, in our opinion, may be improved in their details by being made more definite and specific. There are duties in reference to our Conferences Annual and Quarterly, Ministers, Leaders' Meetings, and the Members generally,

which ought to be brought out in our columns before our Church, prior to the General Conference, that the brethren in different sections may understand the views of each other. Here is considerable scope for the employment of our writers until that period: and this can be done in much affection and to great effect. We are of opinion, that defects should be made known, and the correctives given.—*Only let all be done in love.*

We congratulate our Church generally, on the growing prosperity manifest in almost every section of our country, where our friends have had the magnanimity to organize societies. Wherever there are Methodists, there should the Standard of Christian liberty be raised,—and there should they concentrate their noblest energies to found a branch of the Church of the living God, untrammelled by the shackles of ministerial domination.

We feel confident that there are tens of thousands of Methodists who bid us God speed, and who are only waiting for a favourable opportunity to identify themselves with our cause. Our Constitution secures equal rights to the rich and to the poor.—Here are no exclusive life prerogatives to any,—the offices of the Church are open to all; the elevation to which only requires the suffrage of their brethren. Here no duties are enjoined but such as are founded on the Word of God. Here every pious member is hailed as a brother or a sister in Christ Jesus. Here the property of the Church belongs to the members who have paid for it; nor are there any forms of deeds which secures it only to the use of a body of irresponsible priests.

Here, when you ask for any Christian privilege or right, you will not be answered as you are by the Methodist Episcopal Preachers; "we know no such rights, we comprehend no such privileges."

To the thousands who have been in the habit of waiting on the preaching of the Methodists, but who have not united with them, owing to the priestly aristocracy in the Methodist Episcopal Church,—we say to you, "come with us, and we will do you good," for the Lord has designed good concerning our infant Church by granting it his sanction and blessing.

Our subscribers will be furnished with any numbers forthwith they have not received, by writing the publisher post paid. We wish each to have a complete file of the paper, and are willing to furnish any numbers which have miscarried,—none should delay.

Each Itinerant minister or Preacher who will assure us of his personal interest (by letter post paid,) to aid in the circulation of this paper, by procuring subscribers and making collections, shall receive a copy of the present volume free of charge, from the publisher, without respect to the number of subscribers, which of course will be as many as they can obtain. Such

will state their address, and the paper will be forwarded: the post office, county and state, should be reported, where the papers are to be sent. This tender we hope will be duly appreciated. It will, we presume, at least be considered liberal for one who has assumed the responsibility.

One of our ministers has suggested this course, and we have determined on making the trial. He believes it will be found advantageous to the Church, the Publisher, and the Preachers. The latter could frequently procure subscribers, if (as the minister observes) the Preachers had a number or two always with them.

We coincide in the following notice of "The Religious Souvenir."

BEDELL'S RELIGIOUS SOUVENIR.—The Rev. Dr. Bedell is the Editor of a new *annual*, called the "Religious Souvenir," for 1833. The effort we think a decidedly successful one, and a work is produced, not one line of which should cause any christian to fear placing it in the hands of any person. Its literary character, and the beauty of its embellishments, are honorable to our country, and indeed it is the first and only annual we ever saw, *the whole* of which is worth reading.

We have received two articles on the subject of Female Preaching, which are laid over for further consideration, with this simple remark,—that they cannot appear without the retrenchment of several exceptionable sentences and phrases.

Nor are we to be understood either by the friends or opponents of Female Preaching, as expressing an opinion on the merits of the question which it is said will probably be submitted to the General Conference.

METHODIST PROTESTANT CHURCH ANNUAL CONFERENCES.

That for the **VIRGINIA DISTRICT** for 1833, will convene at Chuckatuck Church, Nansemond co. Virginia, on the first Thursday of February next.

That for the **NORTH CAROLINA DISTRICT** will convene at Whitaker's Chapel, in Halifax co. North Carolina, six miles east of Enfield, on the second Thursday (14th.) in February next.

That for the **PENNSYLVANIA DISTRICT** will convene in Philadelphia, on the second Wednesday in March next.

That for the **NEW YORK DISTRICT** will convene in the city of New York, on the third Wednesday in March next.

An Agent will be in attendance upon these Conferences, to receive Subscriptions for this Paper, and to make settlements for books. Of this the Preachers and Delegates will please take notice.

That for the **NEW YORK and LOWER CANADA DISTRICT** will take place at Parishville, St. Lawrence co. New York, on the first Thursday of February next.

That for the VERMONT District will take place at Bridport, Addison co. Vermont, on the second Thursday of February next.

That for the MASSACHUSETTS District will take place at Lowell, Massachusetts, on the second Tuesday in March.

That for the MARYLAND District will take place at Westminster, Frederick co. Maryland, on the first Thursday in April next.

MISCELLANY.

HISTORICAL NOTICE OF CHRISTMAS-DAY.

The first great festival of the church, to which the season of Advent is, as we have seen, an introduction, is that of "the Nativity of our Lord, or the birthday of CHRIST, commonly called Christmas-day:" the word CHRISTMAS being compounded from the Saxon word, *mass*, which signifies a festival, and is retained also in Candlemas, Lammas, Michaelmas, and Martinmas.

The observance of the festival is of *high antiquity*. By many learned men, according to the statement of the author of 'the Antiquities of the Christian Church,' it has been referred to as early a period as the apostolical age. Mr. Nelson represents it as authorized by the practice of the primitive church: for this, however, there does not appear any definite ground. Dr. Cave, in his 'Primitive Christianity,' remarks, that the first footsteps which he finds of it, are in the second century; though he does not doubt but it might have been celebrated before. However this may be, that is most material, which is remarked by the learned author of the Ecclesiastical Antiquities, "that Chrysostom* says this day was of great antiquity, and of long continuance, being famous and renowned in the Church from the beginning far and wide from Thrace as far as Gades in Spain. It is certain, adds our author, "that it was observed religiously in the time of Gregory Nazianzen† and St. Basil;‡ for they have both sermons on the occasion:" and he further records an anecdote from Ammianus Macellinus, which proves the observance of the festival in the time of Constantius.§

The day on which the festival was observed, has not been uniformly the same. "The greatest part of the Eastern church for the three or four first centuries kept the feast of CHRIST's Nativity on the same day which is now called Epiphany, or the sixth of January; denoting CHRIST's manifestation of the world in four several respects, which at first were all commemorated on this day: namely, first, by his nativity or incarnation, which was the appearance of God manifested in the flesh; secondly, by the appear-

ance of the star, which guided the wise men unto CHRIST at his birth, and was the Epiphany or manifestation of him to the Gentiles; thirdly, by the glorious appearance that was made at his baptism, when the heavens were opened, and the HOLY GHOST descended in a bodily shape like a dove, and lighted upon him, and a voice came from heaven, saying, This is my beloved Son in whom I am well pleased; fourthly, by the appearance or manifestation of his divinity, when by his first miracle he turned the water into wine at the marriage of Cana in Galilee. That this day was kept as our Saviour's birthday for several ages by the churches of Egypt, Jerusalem, Antioch, Cyprus, and other churches of the East, is so evident from good authorities, that among learned men it is now beyond all dispute. But before the time of the Council of Ephesus in 431, the Egyptians had altered the day of the Nativity to that which corresponds with the 25th of our December: and at a time somewhat earlier the Churches of Antioch and Syria had made the same alteration; having, as Chrysostom says, received better information from the Western Church; and thenceforth continuing according to the testimony of the same father, to celebrate the Nativity and the Epiphany on two distinct days."***

Meanwhile in the West it had been generally observed, as it still is, on the 25th of December, and as a festival distinct from the Epiphany.—Both of these festivals were indifferently called the Epiphany; the Theophany, or Manifestation of God; and his first and second Nativity: that being the first, whereon he was born in the flesh; and that his second Nativity, or Epiphany, whereon he was baptized and manifested by a star to the Gentiles.

What caused the 25th of December to be originally fixed on by the Western Church for the festival of the Nativity, is not obvious. Sir Isaac Newton was of opinion, that this and the other festivals were placed by those who first began to celebrate them in the cardinal points of the year: the Annunciation of the Virgin Mary, the feasts of St. Michael and of St. John the Baptist, and that of the birth of our Saviour, being at first appointed to the days which they still occupy in our Calendar, as being at that time respectively the days of the vernal and autumnal equinoxes, and of the summer and winter solstices.†† As to the real day of the Nativity, it is out of the reach of calculation. But this is of no moment. The purpose of the Church is to celebrate the event, on account of the honor which she thereby testifies for the ALMIGHTY, and of the benefit, which the contemplation of it is calculated to produce in her members. And that purpose may be as well answered, whether or not the event actually took place on the day of its commemoration. The identity of the day does not affect the influence of the solemnity.

The manner in which this festival of CHRIST's Nativity was kept in the early Church, testified the greatest veneration: and it is always mentioned by Christian writers in the highest terms; as the principal festival, and the occasion of all others. "Chrysostom styles it the most venerable and awful, and the metropolis or mother, of all festivals; adding that from this both the Theophany, so he styles the Epiphany, and the holy Paschal Feast, and the Assumption or As-

cension, and Pentecost, deaved their origin."‡ The day was observed with the same religious solemnity as the Lord's day. Sermons were constantly preached upon it, of which there are numerous examples still extant in the works of many ancient writers; nor was the day ever suffered to pass without a solemn communion. That the religious character of the day might be more universally remarked, liberty was granted on it to servants to rest from their ordinary labors, as on the Lord's day: and, as on the Lord's day also, all fasting on it was strictly prohibited on the one hand, and on the other all public shows and games. And indeed it has been supposed that the very design of appointing the festivals of CHRIST's Nativity and Epiphany at this season of the year was chiefly to oppose the vanities and excesses, in which, on their periodical days of mirth and rejoicing at this season, the heathens were accustomed to indulge.

The festival of the Nativity having been thus appointed for observance in the several Christian Churches, was annually solemnized throughout Christendom till the era of the Reformation. At that period some of the reformed churches thought fit to discontinue the solemnizing of this day, as well as of other holy days, in their zeal for abolishing all ordinances of human institution, and what they were pleased to call superstitious observances. Other Churches, however, approved of and retained the celebration of this, in common with the rest of the festivals, which commemorated the principal events of our Lord's life; as in the case of the Helvetic and Bohemian Churches, according to their declarations in their respective confessions of faith. The Canons of the Synod of Dort also confirmed by their subsequent synodical act, in 1619, established the observance of this day as a rule for the Churches of Belgia. If, in the meantime, the Church of Geneva abrogated this festival, the abrogation was effected without the knowledge, and against the wish of Calvin, who afterward exerted himself for the restoration of the observance.† The rule and practice of our own Church in this behalf are well known. They will appear from the foregoing statement, to have been modelled after the example of early antiquity, and of the Catholic Church of CHRIST; at the same time they will appear calculated to keep up the remembrance of the great event, and to impress her members with a lively sense of the important doctrines which she now more especially commemorates; and they may accordingly be considered as affording a specimen of the piety, wisdom, and moderation, by which her liturgical provisions are distinguished.—Bp. Mant.

‡ Antiquities of the Christian Church.

† L'Estrange's Alliance of Divine Offices, 59, 60, 136.

PARDON OF SIN.

First, souls look at Christ by faith for pardon through his blood, and then they mourn for sin pardoned; and never do they mourn better, or more kindly, or are more ashamed and confounded because of their sin, than when they are most satisfied that God has completely forgiven them all that they have done amiss. This mourning for pardoned sins, arises from hatred to sin, and love and gratitude to God, to think we have sinned against so good and gracious a being.

Dr. Gill.

* CHRYSOSTOM. Bishop of Constantinople. Born A. D. 354. Consecrated at Constantinople on the death of Nectarius, whom he succeeded, A. D. 398.

† GREGORY NAZIANZEN. Having been consecrated Bishop of Sasima, the care of which he never undertook, he was subsequently made coadjutor to his father, the Bishop of Nazianzum, from which see, after the death of his father, he retired into privacy, agreeably to an express condition insisted on at the time of his appointment.

‡ BASIL. Bishop of Cesarea. Consecrated A. D. 370, successor to Eusebius, the celebrated historian.

§ CONSTANTINE. Emperor of Rome, A. D. 350.

*** Bingham's Antiquities of the Christian Church, book xx. c. iv. § 2.

†† Dr. Hales' Chronology.

THE FREIGHT OF THE OCEAN.

Perhaps there was never so rich a freight upon the ocean, as at the present moment—rich, we mean, as it concerns the consequences to the souls of men. At the time when our Magazine is issued, not less than 20 missionaries, probably more, are on their way to the fields of their future labor. Messrs. Parker, Smith, and Diell, with their wives, are destined to the Sandwich Islands; Messrs. Thompson and Dodge, with their wives, to Palestine; Mr. and Mrs. Riggs, and Miss Mulligan, to Greece; Messrs. Chase and Rostan, to France; Messrs. Brown and Webb, with their wives, to Burmah; two colored ministers, with their families from the south, to Liberia; Mr. Pinney, too, was appointed to have sailed early in November, with the lamented Mr. Barr, to explore the regions of Central Africa.

Leaving out of the account, the missionaries sailing from England, and from the various evangelized islands of the South Seas, this is all the work of America. And 20 years ago, the very first of our young apostles, devoted themselves to the work. Twenty years ago, the American churches began to awake. Twenty years ago, the selfish professors of our land first remembered their obligations to six hundred millions, who were perishing. The mighty men of one denomination were reluctantly urged into the work; and they have since done gloriously.—Scarcely a year later, our own denomination began to awake. Support for the mission in Burmah was provided, and reinforcements have been slowly sent out.

We now leave the general subject, stated at the head of this article, to inquire—why American baptists have accomplished so little? Is it true that our five thousand churches can only support one mission, beyond the bounds of our own land? Are we indeed so poor, and so feeble, that this is the extent of our means? If so, let us acknowledge it to the world; let us no longer boast of our numbers, and our institutions, and our prosperity; let us rather hide our heads in the shadow of other christian denominations, as they march onward in the strength of God.—Brethren, there is a responsibility on us, as individuals. There is a duty to be done; and if the mass will not do it, we must do it ourselves. We are each to do for his neighbor, all that we would have him do for us. If we were in heathen darkness, and our whole nation were going down to death, ought not our enlightened brethren to send us the gospel? Let us, then, send it to them.

But the first cry is—"we have not men enough." This is not true. Let a man like Cornelius go through our land, and seek out the talent, and the holy zeal for Christ, which now lies buried,—and in five years, we might have at least an hundred educated and devoted missionaries on the ocean, hastening to their foreign stations. We have always maintained, and we always will maintain the position, that there are men enough. And all we want is an active, healthy, energetic, holy man, to go and ask them for their services. Such a man we must find—many such men we must find; and with the blessing of God, we will do away the first excuse forever.

Again, men say,—“where shall the money come from? If our churches are grown so poor, at the outset, that they must part with the luxuries and conveniences of life, and the articles of dress which every body wears, how shall we increase the expense?” This is all folly. As we said of men, so we say of money. Ask the

churches for it, and they will give. Why, brethren, we have made comparatively, no effort at all; and all our missionaries have been thus far supported. And if, at any future time, the spirit of American Baptists should begin to burn within them, and prompt them to do a quarter only, or even the whole of their duty to the heathen, by sending out half a dozen agents, men of like energy with those who seek for missionaries, we shall see that we have money enough. The wheels of our chariot will never need to stand still, when our inclination is to go.

When these difficulties are removed, it will be said,—“we are but the common people; we can accomplish nothing. The men at the head of our societies, our pastors, our agents, and our men of trust must do the work. And if they are inefficient men, not doing their duty, it is not our business.” But, brethren, it is your business. Who put those men into their official stations, but yourselves? And who, but yourselves is it, that forbears to raise the voice of dissatisfaction, if you are indeed dissatisfied? If there is not energy in your operations, it is your own fault. Do your duty to its extent; and though you be a private man, you can create a fretting and chafing in the community, that shall pervade all ranks of society. Though you deem yourself insignificant, yet you have a voice, which you can make to be heard, and an influence, which you can make to be felt, through this whole nation. Brethren, if your great men are not qualified for their places, it is your own fault; and you are responsible for the error. You must awake. By conversation, by writing in the periodical papers, by prayer, by doing all known duty in respect to the salvation of the world, you must show that you regard yourselves, and are ready to improve the talents which God has put into your hands. You must fix in your stations of trust, men of might and of untiring energy; and sustain them in all their operations. Venture great things, and God will bestow great blessings.

Baptist Magazine.

BUSINESS DEPARTMENT.

Remittances for Third Volume—in advance.

P. B. Hopper, Ellis Loveland. By Alex. Allbright, for Joseph Holmes, John Paris, S. Flemming, Alfred Thompson, and Robert Thompson, Scott Baker, Avra Melvin, Rigby Hopkins. By J. S. Westwood for himself, E. Phillips, Nathaniel Giddons, John Selden, J. M. Willis, William Jennings, Thomas Lattimer, Samuel Tillyard, William Montgomery, George Hodges, Joseph Dunn, for Frances Watkins. By A. H. Otis, for S. Rogers, and Solomon Holcombe. By B. G. Burgess for himself, and Jesse Lee. By D'Arcy Paul, for himself, Benfield Stark, and A. Dugger. By David Holmes, for himself and Abraham Barrett, John Walker, P. Cromwell. By Eden Foster, for himself, Henry West and W. B. Carson. By E. Tucker, Sr. for himself and Robert Tucker. By B. Higginbotham, for himself, William Fisher, and Henry C. Richards. By R. G. Shaw, Jr. for Jesse Holman. By R. B. Thompson, for himself, J. J. Burroughs, Dr. W. S. Way, Mrs. M. Blount, and Isaiah McAlister. William Waters. By James Moore, for himself, A. Jones, and W. Christie. By J. G. Whitfield for himself, J. B. Tilden. By Payton Bibb for himself, Wm. Taylor and W. Hall. Caleb Rodney, Charles Avery for two copies, G. W. Kearns, Dr. Keener, B. Mapes. By H. F. Bosley, for S. Fanoher, and David Jones. By Eli Henkle, for Chas. Widney and James Widney. R. Edwards, D. A. Smith. By James Williams, for J. S. Armstrong, Bennett Phillips, R. Warner, B. B. Hunt, and James Williams. By William Copper for himself and W. R. Durdin. By S. J. Harris for A. Pascall, G. W. Harris, J. H. Harris. R. Jones, Lewellyn Jones, Ivey Harris, James Grant, James Mooring, George Kittrell, W. B. Mann, and Willis Harris. By Miles Nash for himself and Edward Hardy, William Quinton, A. Garretson, Adam Shaner, G. F. Spangler, James Keithley. By J. H. Devor for himself and John B. Gibson. By Jacob Sexton, for John Hart. By Lewis Houser, for himself, Henry Whetstone, John R. Murph, W. Cole, Dr. Phillips, and John Houser. By

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Books forwarded to the following persons, viz—

Avra Melvin, 1 package, Newtown, Maryland. J. S. Westwood, care of Miles Nash, Norfolk, Virginia, 1 box. Alexander Allbright, Rock Creek, Orange co. care of D'Arcy Paul, Petersburg, Va. 1 box. Aaron G. Brewer, Covington, Newton co. care of J. L. Anderson, Augustus, care of Mr. Sorril, Savannah Ga. 1 box. B. Higginbotham, care of A. McLean, Canton, care of C. Kirby and Co. Mobile, Ala. care of Samuel Wood and Son, New York, 1 box. J. M. Jennings, Northumberland, C. H. care of Gardner Forbes, Esq. Sandy Point, Westmoreland co. Va. 1 box.

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ORIGINAL POETRY.

For the Methodist Protestant.

THE SLEEP OF DEATH.

BY J. N. M.

"And the clods of the valley shall be sweet unto him."

Sweet is the sleep of death!
The weary wand'rer o'er the waste of life,
That long upon his cheerless way has wept,
And drank of sorrow's hopeless cup, until
Th' expanded measure of his woe is full;
Looks forward to the hour with eager joy,
When undisturb'd in death his aching head
Shall pillow on its last and lonely rest.
His journey here on earth tho' short, has been
Through dark and devious solitary wilds:
And ev'ry step his shrinking feet that hail'd,
But wound him deeper, and yet deeper still,
Amid the mazy turnings of the path
That led him through the labyrinth of life.
And hope, that glimmering in the distance seem'd
As if it were some pale and straggling star
Hung out amid the storm the traveller's tread
To hail but for a moment, then within
The foldings of the watery cloud to hide
And leave him groping on his darksome way.
How trifling is the sum of human joy!
How frail the being that a moment basks
Within its smile! which seems as if 'twere spread,
Alone to cheat his steps while coursing on
His wintry passage thro' the dismal waste.

Sweet is the sleep of death!
The worm that undisturb'd feasts fondly on
The form that wasting lays beneath the light
And grass-green sward, shall only riot there,
Upon this withering mortality
The spirit's resting place is high above
Yon sky of cloudless blue, that arches o'er
The azure height, far far beyond the realms
Where fancy loves to soar, and gaze entranc'd
Upon those distant fields of heav'nly light
Where disembodied spirits play upon
Their viewless pinions in the land unseen.

Sweet is the sleep of death!
Upon the peaceful pillows of the grave,
The wearied head shall rest secure from all
The various ills that hang like storm-clouds o'er
The dark vicissitudes of troubled life.
O who would seek to hide him from the hour
When death shall come to cut him loose from earth
And let his confin'd spirit free to soar
From world to world, that roll in myriads through
The liquid light that gilds the boundless scope
Of space immeasurable, and where none
But light-wing'd spirits speed their airy way,
Enrob'd in pure and uncreated flame,
And who in strains celestial hymn aloud
The high hosannas of the heav'n above.
O who among the tired sons of earth
Would turn away in grief and fear to die
When all earth's giddy pleasures pass away,
Like midnight dreams before the morning's dawn,
And leave behind all comfortless and sad?
The airiest vision that has ever flit
In dreamy silence o'er the breast of night,
And wav'd its wand of mystic pleasure round
The slumb'ring head, and figur'd on his brain
The brightest phantasy that e'er has shown
In fancy's mirror, is more fragile than
The lightest breeze of heav'n that swiftly rides
With hueless motion o'er a world of woe,
But leaves upon the heart memento sad—
A burning blight that sinks alone within
The deep forgetfulness of passing years.

Sweet is the sleep of death!
The weary of the world shall heedless rest
Encircled in the winding sheet that serves
To decorate his dreary bridal bed
While soft the whisp'ring wind of heav'n shall sigh

Its midnight requiem o'er the grassy sod,
And moon-beams burst with melancholy glare
Upon the mound made sacred by the corse
Of youth or beauty that so sweetly sleeps
Beneath the cold unmeaning valley-clod.
The grave is dark and lonely, but it hides
The way-worn sufferer from the world, and from
Its deep contumely, shields him from the shaft
That malice form'd; while thousands envy him
His quiet resting place, the last friends
Could give—a lonely pillow in the grave!

INTELLIGENCE.

From the N. Y. Evening Post.

LATER AND IMPORTANT FROM EUROPE.

The packet ship Manchester, Captain Wiederholdt, arrived last evening, bringing Havre papers to the 12th of November, and Paris papers to the 11th. The brig Dapper, Capt. Dickinson, also arrived, bringing Hull papers of the 13th of November. The Paris papers contain London dates to the 9th, and those from Hull give extracts from the London papers of Saturday the 10th.

The ultimatum of the Conference of the Allied Powers has been definitely rejected by Holland. In consequence an embargo has been laid upon Dutch vessels both by France and England.

The arrest of the Dutchess de Berry appears to have caused a great sensation at Paris, and the journals are full of the details of her apprehension, and speculations on the mode in which the government will dispose of her. The *Messenger des Chambres* of Nov. 10th says: "It has been reported that the *Corps Diplomatique* have taken into consideration the situation of the Dutchess of Berry, and have protested against any rigorous measures being adopted with regard to her, and that consequently orders have been given to transfer her from the Castle of Nantz to that of Blaye. It is said that the bill to be presented to the Chambers on the subject of the Dutchess will consist of the following articles: The Princess shall be conducted out of the country, and banished for life. All her property in France shall be confiscated, and if she, or any other member of the ex-Royal family shall return into France, the penalty of death shall by that act alone be incurred."

FOREIGN EXTRACTS.

The following is an extract from the Moniteur:

"In consequence of the refusal of the Cabinet of the Hague to comply with the demands of the Courts of France and England, in conformity to the stipulations of the Convention signed at London on Oct. 22, the King's government sent off orders yesterday to all the ports of the kingdom for an embargo to be laid on all the Dutch ships."

The citadel of Antwerp has a strong and choice garrison of 7 or 8,000 men. It will be stocked with stores and provisions, and most of the works are bomb proof. Should hostilities take place, the town of Antwerp can easily be destroyed from the citadel. In anticipation that such a measure might be resolved upon by General Chasse, the Dutch General in command, it is confidently stated that if the Commandant of the Citadel fires upon the town, France and England will retaliate upon Rotterdam. The English Consul at Rotterdam, has sent his family to Mechlin. As to the navigation of the Scheldt the Dutch can *pro tempore* prevent it in a day, by sinking a few old merchant vessels loaded with stone, at a point where there is only sufficient space for one ship to pass.

The Brussels journals are filled with accounts of military reviews and other warlike demonstrations. The Belgic Chambers were to be opened by the King in person on the 12th.

A letter from the Hague of the 6th of November says that on the first act of hostilities, the King will call out the second ban or reserved militia, which will bring into the field 40,000 men. It is mentioned in the London Courier that it was currently reported, that the King of Holland had determined to refrain from any hostile step against British property, and not on any consideration to grant letters of marque.

The annexed item from the London Courier, is of no small importance, when taken in connexion with the reference which we have made above to the refusal of Prussia, Austria and Russia to assent to the Convention between France and England:

"We are able to assert that the 3d, 7th, and 8th regiments of the Prussian army are on their march to the Rhine, accompanied with all the warlike *materiel* for an active and immediate campaign. Should they be obliged, it is said, to enter Holland, they will not enter that country as enemies."

PORTUGAL.

Our last advices from Oporto are to the 2d of November. Nothing decisive had occurred between the fraternal combatants. Occasional conflicts had taken place in which Don Miguel was almost uniformly worsted. Reinforcements from England, Scotland, and Ireland, and subsistence from France were constantly arriving for the succor of Don Pedro. Both armies had increased their numbers—but the latter in a greater ratio than the former.

RUSSIA.

The *Berlin State Gazette*, of the 4th November, has the following:—"Yesterday an Aid-de-Camp of the Emperor of Russia brought to the King the agreeable intelligence of the happy delivery of the Empress of Russia of a Grand Duke on the 25th October."

SPAIN.

The infamous treachery of the late Ministers, who induced the King whilst almost senseless from bodily agony, and to all appearance in the arms of death, to sign a decree disinheriting his infant daughter, has led to their banishment, to the overthrow of the Carlist party, and to a change in the administration of the Government.

Colomarde and his colleagues have been ordered to different fortresses, to meditate on the failure of their plots; Don Carlos has been desired to travel for the benefit of his health; all the most notorious absolutists have been removed from their places and commands; a new administration has been formed, composed of men of liberal or moderate opinions.

TURKEY AND EGYPT.

Malta Gazettes to the 10th of October confirm the important information that the Pasha of Egypt has opened negotiations for peace with the Sultan.

LATER FROM EUROPE.

ENTRANCE OF THE FRENCH ARMY INTO BELGIUM.

The New York Courier of Saturday has received Paris papers to the 15th November, and Bordeaux of the 17th, brought by the brig Mary Jane, which sailed from Rochelle on the 20th November.

The entrance of the French army into Belgium is thus announced.

PARIS, NOVEMBER 15.

The Moniteur contains the following.—Conformably to the convention concluded on the 22d October last, between France and England, the army of the North, under the Orders of Marshal Gerard, has passed the frontier this day, the 15th of November, directing its march on the Citadel of Antwerp, to insure the delivery of it, to H. M. the King of the Belgians.

The 15th was the day fixed by the Convention between England and France, which is thus far strictly executed. Three small divisions of the English and French fleet sailed for the coast of Holland on the 10th and 11th of November. The two Admirals, with the greater part of the squadron, remained at Deal.

It appears that much uncertainty prevails in France in regard to the part which Prussia will act. It appears certain that the latter power has collected an army on the Rhine and Belgian frontier. By some it is supposed she will take possession of Venlo, which has been allotted by the Conference to Holland, and is now in possession of the Belgians. By others more important views are attributed to Prussia. A Paris paper of the 15th contains the following:

"A person of respectability, who left the headquarters of the French army on Friday evening, and who had an opportunity of frequently conversing with Marshal Gerard, relates to us that the commander of the French army spoke openly of the probability of a conflict with Prussia, in consequence of the entrance of his army into Belgium. It appears that the Marshal has instructions with a view to an engagement with the Prussians, and that a plan of campaign has been laid down in case of their interference."

Upon which the editor observes, "This paragraph furnishes a key to the arrangements made on those points of our frontier adjoining Prussia, and to the rapidity with which many regiments are marching thither. It is said that three corps of observation will be simultaneously formed. One on the Meuse, the other on the Moselle, and the third on the Rhine. Gen. Pelet, who will certainly have the command of the division of the Meuse, will have Colonel Moline as head of his general staff."

We need not point out to our readers the highly important consequences which would inevitably result from the intervention of Prussia in favor of Holland.